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The pendulum has now swung far in the other direction, not only for the date, credibility and authorship of Acts, but of all or almost all of the books of the New Testament. This volume however, does not seem to have swung with it. Its implications are the other way, but they are, so far as Acts is concerned, implications rather than statements, for which we must presumably await succeeding volumes. When it comes to *The Teaching of Jesus*, and *The Development of Thought on the Spirit, the Church and Baptism*, contained in Part III of this volume, *Primitive Christianity*, we have the author's complete conclusions. I will venture to say that no one could recognize Jesus from the former of these chapters, as no one could recognize a plant from the botanical description alone. The color-plate which is essential to the understanding is wanting. The resulting idea is false and misleading. I do not believe that the conception it calls up in my mind is that which the authors would wish to convey, and therefore I shall not try to criticize it.

The book is valuable to the man who needs to be stirred up to think and question. It makes one realize the limitations of our certain knowledge, and the uncertainties that beset us. In general, it is the opposite of constructive in its form and method.

I had marked for note a few small matters of inaccuracy or carelessness, but they are very insignificant and may well be omitted. I could wish that the editors had not used the German form of the Hebrew sacrosanct divine name, *Jahveh*, which is misleading and erroneous. The pronunciation is *Yahweh*, or *Yahaweh*, and one of these spellings should have been used in a book written in English for English-speaking readers.

J. P. P.

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A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS. By Ernest DeWitt Burton, Professor of New Testament Interpretation in the University of Chicago. New York: Charles Scribner's Sons. 1920. Pp. lxxxix, 541.

Slowly the great International Critical Commentary on the books of both the Old and the New Testament nears completion. The original editors have passed away, and some of the

earliest of the New Testament volumes, written before the papyrus discoveries in Egypt a quarter of a century ago, are already out of date and need to be rewritten. The dictionaries and grammars of New Testament Greek in use at that time have been superseded, as a result of those discoveries, while archaeological finds have caused an entire reconstruction of the chronology of the New Testament writings, and a revaluation of the historical trustworthiness of some of them. It has been difficult to write when each year's discoveries might cause a reconsideration of results supposedly well established linguistically, historically or religiously. In his Preface, Professor Burton tell us that this commentary represents a quarter of a century of intensive labor, and that, small as the Epistle to the Galatians is, he has felt himself obliged to confine his labors, omitting fields of research which should be cultivated. Such are the thorough and scientific study "of the rabbinic writings and method of exegesis" of which Paul makes use, to the bewilderment of the ordinary reader, and the study of the mystery religions of the Roman Empire, some of which competed with Christianity in the first centuries of our era, a study which has only recently come "into prominence". Professor Burton was already well known as the author of *Moods and Tenses in New Testament Greek*. His special field has been linguistic study, and in the preparation of this volume he has devoted himself particularly to this part of the problem, making "a fresh historical study of the vocabulary of the letter".

In making this commentary he has become increasingly conscious, he writes, of "the close relationship between the experiences of the early Christian Church . . . and those through which the Christianity of our own day is passing", which has "begotten a strong desire" in him to make clear to his readers the practical value of this Epistle for "the Church to-day". He does not point or emphasize this in his comments, however, drawing a moral, or preaching, and exactly what he refers to is not clear to the critic. The two great points of the letter are the obligation of the Law, and the source and character of the apostolate, and it is St. Paul's attitude on these points, I take it, which Professor Burton finds so aptly related to present practical problems of Christianity. Paul denied "the authority of Old Testament statutes" as

such, including the Decalogue. So "in writing to the Corinthians (1 Cor. 5: 12) he refused to make the Law the basis of his reproof of sexual immorality." "All things are lawful", he taught, and he based his argument against fornication solely on the ground of the love of Christ: that to become one with a harlot "destroys the Christian's vital relationship with Christ". His attitude toward the Old Testament is discriminative: some things he accepts and some he rejects. As authority it is not binding. The only law is love (Gal. 5: 14), which brought him to Christ, and which he found perfectly revealed in Christ. Out of his own experience he learned—

"that not what was held in the past, though it stood in sacred scriptures with an affirmation of its perpetual authority, was determinative for the conviction and conduct of living men, but that the criterion for belief and action was to be found in their own interpretation of human experience, their own experience and that of past generations as far as known to them. Religion is not then, for him, static, but fluid, in constant evolution under the influence of men's understanding of the experience of the race." (p. lxi).

His view of religion was in principle that of the old prophets of Israel, and that which Jesus taught, but it was not—

"the dominant thought of those who early joined the company of his followers, and it was a novelty, indeed, in the Græco-Roman world. It has never been accepted wholeheartedly by any considerable portion of the Christian Church. It is not to-day the real creed of any great part of Christendom."

This is strong meat, but the honest Bible scholar is apt to be a bit radical, for the Bible, and especially the New Testament, is a radical and revolutionary book. In Dowie's *Zionism* Professor Burton had close at hand an extreme example of that *legalism* against which, as he points out, St. Paul so strongly protested, and which, in spite of the honor outwardly accorded to his writings, still largely dominates the Christian Church, represented on the one side by an infallible book, or rather an infallible interpretation of a book, and on the other by the authority of councils or popes. It is against the latter that St. Paul fights

in his claim to an independent apostleship in his letter to the Galatians, as, in his attitude towards the binding character of the Law and Commandments as external *authority*, he contends against the former.

Like most later writers Burton accepts the South Galatian theory, namely, that this letter was written to the churches in Derbe, Lystra, Iconium and Antioch. As to the date of authorship and consequently the place from which the letter was written, he is non-committal as between Corinth on Paul's first visit; Antioch between his second and third missionary journeys; Ephesus, or Macedonia or Achaia on his last journey to Corinth. Similarly, he does not commit himself on the subject of Pauline chronology in general, except that he rejects rather contemptuously (p. 69) the view recently put forward by a group of well-known scholars, based on the suggested change of one letter, or rather the omission of one number (4 for 14 in Gal. 2:1), for which, however, there is no MS. evidence, that St. Paul's conversion took place ten years later than heretofore supposed.

The commentary proper, very detailed and elaborate, covers some 360 pages. This is followed by an appendix in fine print of twenty-one notes on important terms of Paul's vocabulary, embodying much of that "fresh historical study of the vocabulary" to which the author refers in his Preface. The result is that while Galatians is one of the small books of the New Testament, this volume is the largest in the series.

J. P. P.

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EUROPE, 1789-1920. By Edward Raymond Turner, Professor of European History in the University of Michigan. New York: Doubleday, Page and Company. 1920. Pp. xii, 687.

This is the latest and by far the most satisfactory book on the history of Modern Europe during the last century and a half. It is no wonder that it has been introduced into the history courses of more than a score of leading colleges and universities, and that the number is increasing every month.

It is the only book in which the whole of that history has been written or even rewritten from an after-the-war standpoint